whole Earth newsletter

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WILSON CHALLENGES UCBWM

The Rev. Lois Wilson, one of the presidents of the World Council of Churches, addressed the Annual Meeting of the UCBWM in Orlando, Florida, November 11-14, 1988. She challenged her audience to consider the changing context in the world in which we engage in mission. "First," she said, "is the shift in the axis of the number of Christians and the vitality of Christian faith from North America and Europe to Asia and Africa. The younger churches are no longer young. Where Christian community is growing fastest is in South Korea and in Africa." She suggested that we have things to learn from these Christians, including their perception that both Europe and North America are now mission fields, that we are seen and viewed by many in the world as exporters of violence, that in many ways we are seen as putting the Christian faith into cultural captivity to our economic systems, which exploit the Third World. She also reminded her audience that in the global context there is the "discovery of the poor being central to the message of the Gospel. The poor of the world." She added, "And your church and mine, because many of us are not poor, we have to really find ways to be in solidarity with the poor."

Wilson pointed to doors that are closing and doors that are opening for mission, beginning with the understanding of mission as patronage or as patron, which she described as "imposing on another or letting on that you know best without even consulting them, also feeling that you really don't need to learn from anybody else." She then suggested companion might be an even better term than partner for the new way of doing mission, since so often there are junior and senior partners. "The theologians of the Two Thirds World are beginning to speak now about the theology of hospitality," she said. The best things we can do as we move from patron to companion, she said, "is to put a clip on our mouths and turn up our hearing aids."

"The second road that is closing is tribal theology," Wilson said, "theology that says we are the norm, we have it all figured out." Rather we need to hear what is being said out of the variety of contexts in which theology is being done today—feminist theology, black theology, minjung theology, and others. What they have in common, she suggested, was that "they start from the needs and the experience of people." And if we start there. we may be able to move from seeing mission as crusade to a mentality of vulnerability, "walking the road of the crucified one."

Wilson also spoke of the road of ecumenism, the need for us to get beyond our denominations. She suggested that this is happening in many places around the world; people are working together in faithfulness and not questioning the policies and practices of each other's churches. She added to this the interfaith dimension, noting that we live in a very pluralistic society. In that

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ILLINOIS CONFERENCE CALLS SALVADORANS

The Illinois Conference has called the Rev. Ruth Rodriguez de Orantes and the Rev. Alejandro Orantes Hernandez as Missioners-in-Residence for 1989. They come from the Baptist Association of El Salvador, a church with which the UCBWM works in El Salvador. Both Ruth and Alejandro have Bachelor of Theology degrees from Baptist Theological Institute in El Salvador and have most recently served as associate pastors of First Baptist Church in San Salvador. They will concentrate their work in the Northern and Central Associations of the Conference.

General Synod XVII Will Include Middle East Focus

The United Church Board for World Ministries will offer a teach-in on "Peace in the Middle East, Vision and Reality," Thursday morning, June 29, prior to the beginning of General Synod 17. Leadership will include Gabriel Habib, General Secretary of the Middle East Council of Churches; Yehezkel Landau, information director of Oz ve Shalom (Strength and Peace), a religious, Zionist peace movement in Israel; Jean Zaro, a Palestinian Christian, resident of Ramallah, Palestine, and an active member of the YWCA and WCC; Charles Kimball, Director, Middle East Office of the NCCC; Dale Bishop, UCBWM Regional Secretary for the Middle East; Ronald Young, founder and director of the Interreligious Committee for Middle East Peace; and James Wetekam, OCIS Washington staff, Churches for Middle East Peace.

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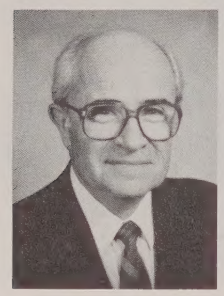
Message From EVP



In the spring of 1988, participating in the United Church of Christ Leaders Southern Africa Seminar, I met a high school age boy in Zimbabwe who has a contagious "spirit-rich" vision of hope for himself. You can see it in his sparkling eyes! You can hear it in the uplifting tones of his singing as he joins in the African national anthem! And you can feel the expectant restlessness he communicates about school, his family, his job possibilities, his African people, and his country.

I call his hope "spirit-rich" because I know that there is a clear foundation of faith which has helped him to live with and see one certainty while he also lives and sees a great deal of uncertainty. His hope is rooted in the certainties which cannot be changed or taken from him for they are rooted in faith. His understanding of who he is as a person, how his personal life is related to the meaning of life is bound up in that faith certainty.

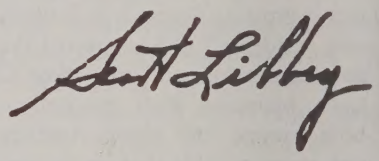
In many ways his hope is absolutely amazing grace. He is 16 years old. Zimbabwe (his country in Africa) is only eight years old. For half of his lifetime he lived in a white-dominated culture which really tried to tell him to shape his life around the truth that because he was black he was not fully human and did not have a right to hope for full education or a right to vote or to expect a guarantee of civil liberties or to anticipate personal economic justice or even to stand tall in self-respect.

This boy lives in the Bulawayo district of Zimbabwe and is a member of the United Congregational Church of Southern Africa. He attends school at the Inyati School, sponsored by the United Congregational Church of Southern Africa. In his church and school he has heard the story and come to believe the truth about the Creator God who made and makes all things, who came and comes to transform human life in Jesus Christ and whose moving spirit brings newness to all things. In his church and school this 16 year old boy has found a source for "spirit-rich" hope.

As a nation, Zimbabwe has a tough road ahead. Unemployment is high; education is very expensive; technological development is very slow; a solid base for economic security is very fragile; and Zimbabwe is a frontline southern Africa nation, harrassed by the oppressive apartheid policies of South Africa.

In spite of the uncertainties these factors create, the exciting new sense of national identity and possibility runs high, and there is a sense of trust that eventually Zimbabwe's dreams and possibilities will be realized. That hope, clearly affirmed in the Christian trust in God the Creator, spills over in the consciousness of young men and women in Zimbabwe. They know the reality of the uncertainty of their future, that they may not see all of their specific hopes fulfilled in their lifetime, and they see the painful reality of hunger and poverty for many, many people. But, in faith, they also see clearly that finally life will be transformed.

I think of this young boy in Zimbabwe, and I am grateful for his gift to us if we will but receive it. Hope, he would tell us, if it is to be real, must be "spirit-rich"—based on one's connection with the source of creation. That kind of hope is not empty or the result of chance. It is faith—a truth to be trusted—and it defines every breath of our living. It is the gift of grace that sets us free.



Wilson Challenges UCBWM

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pluralistic society she said, "We should be in dialog, we should be listening, we should be finding out who the others are and what their experience of the holy is and what the resources of their faith are to really preserve a humane, authentic human future."

She challenged the church to move "from complicity with the status quo," with which she said mission has often been associated historically, not to our credit, "to the road of resistance. Resistance to the diminution of people. Unless we resist where injustice is happening, then we are not in mission."

And she added, "This has to be done with some consistency so that our life style matches a little bit. . .in terms of the clothes we wear, the luggage we lug, the places we go, the activities we do."

In all this, "Christians better be doing their biblical homework," Wilson said. "We need to be biblically literate and theologically literate. By that I mean knowing what our story is, who we are, remembering who we are as the people of God, because, if we know who we are, we are likely to know where we are to be going."

Wilson closed by suggesting that we need to question our assumptions, both our cultural assumptions and our theological ones. "It isn't enough to simply say, 'Let's do the same thing, only do it harder and with more devotion.' God is asking us to open ourselves to new roads, to new ways, as the spirit takes us."

(For action taken at Annual Meeting see page 11.)

Continuing the Missionary Herald, founded 1805, Whole Earth Newsletter is published three times a year by the United Church Board for World Ministries, 475 Riverside Drive, New York, NY 10115. There are no restrictions on the use or duplication of material contained herein. Editor: Sandra J. Rooney; Editorial Assistant: Shelley Miller.

Church Women Struggle Against Violence

The village of Llano Grande in northern Ecuador is like thousands of similar communities nestled among the Andes. Its twenty thousand indigenous residents work the land or commute into nearby Quito to look for work that will support their families. Simple houses alternate with carefully-cultivated cornfields; the mountains loom high above the haze from wooden cooking fires. Yet something is different about Llano Grande: the women are refusing to be victims any longer.

Tired of the violence that has plagued their lives for generations, the women of Llano Grande are organizing to change things. In the forefront of the struggle are women from United Evangelical Church of Llano Grande. They claim unstoppable transformation has begun.

"Anywhere you scratch," says one of the church women, "you'll find violence." Nurtured by decades of marginalization, racism, and poverty, the level of violence within the family has escalated, local church workers report. Increasingly frustrated by the institutionalized violence of socio-economic structures that deny them opportunities for decent employment, families internalize the violence.

A women's Bible study group, meeting in the Llano Grande church, was the setting for a decision to change that. "We began to see that this situation isn't the will of God," says Maria Moza de Tasiguano, a 66-year-old member of the group. So they started examining strategies to confront the problem.

In mid-1987, the women's group sponsored a "Festival of the Family" in the center of town. Using skits and games, they explored what healthy family relationships could mean for village residents. People started thinking in new ways.

In November, the church women co-sponsored a "Day Against Violence Against Women." According to Helen Braun, a leader of the women's group and wife of the congregation's pastor (Gene and Helen are UCBWM associates), some women who planned the day were hesitant about the title they chose, preferring "mistreatment" to "violence." Asserting themselves publicly was a difficult step for some. But they persevered, and over 200 community members participated in the day's educational and cultural activities.

In early January 1988, a criminal act of violence mobilized the women to take new action. A young village woman, both deaf and mute, was raped by a group of men from the community. Along with the slow response from local law enforcement officials, the action challenged the women to move from education to protest. According to Maria Moza, the women declared, "This cannot be." They gathered together, painted placards and printed leaflets. Then over fifty women, accompanied by a handful of men, marched for three hours under the hot equatorial sun.

photo by Paul Jeffrey

The protest march captured the community's attention better than any of the educational events. One older woman reported how her husband read the pamphlet the women wrote and then declared, for the first time in their long relationship, that it wasn't right for him to hit her. The women were energized. Helen says that many who participated diffidently before were "animated" after the march, eager to do more to lower the level of violence in their community.

Continuing the educational events in the community and their study of scriptures, the women seek to fight violence in all its manifestations. They analyze what they call the "pecking order" of violence in the family, where abuse is passed on from father to mother to children to animals. They explore a variety of methods to break the destructive chain.

And they're seeing results in many places. One woman recently declared to the weekly gathering of church women, "I haven't yelled at my children all week. I feel so good." Another reported how her family is holding regular family meetings where important decisions are made. She said the children participate as equals, and decisions are made by consensus. By talking things through and helping everyone feel empowered, tension—and the resultant violence—in the family are reduced considerably.

Problems of cultural transformation have contributed to the tension within Llano Grande families. The traditional indigenous lifestyle and values are denigrated by the predominant North American and European culture of the urban centers. As young Indians go to the cities to work or study and as foreign values invade the village through television and other media, a crisis of culture is created, very often within the family. The elderly see the young abandoning the valued old ways, while young people may see their parents and grandparents clinging to what they consider antiquated understandings of the world. As everyone's frustration grows, tension rises. Violence, in all its forms, escalates.

The weekly gatherings at the church provide an opportunity to begin combatting these cultural gaps. The group's first hour together is dedicated to sewing

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It's Risky Business

Evangelism in the Philippines today is risky business. It means living the Gospel—doing justice and taking the side of the poor. It also means knowing that one may be the target of vigilante attacks, for those in power seek to maintain their control of the country.

In spite of the danger, the Rev. Leon Maniwan and the Rev. Rey Cortez have taken the side of the needy and the powerless. To politically active Christians, they are the best examples of evangelists—change agents in the process of helping people achieve the fullness of their personhood, through salvation from sin by God's grace. In the Philippines, oppression and poverty are two overwhelming forces that take away life's fullness. Since life in its wholeness is a revelation of the glory of God, salvation is not only spiritual redemption but requires the destruction of exploitative structures in society.

As the pastor of the Bishop Sobrepena Memorial Church, Leon Maniwan serves an urban congregation with many poor people. Dealing with the ills that plague the impoverished is not new to pastor Maniwan. He formerly served a United Church of Christ in the Philippines (UCCP) congregation in Northern Mindanao. The UCCP is a partner church for the UCC/USA. In that parish he not only had responsibility for everyday pastoral care but he had to worry about the safety of his parishioners as well. For him evangelizing means conscientizing others to join the struggle of the oppressed so that they may know the fullness of life God intends. In the Philippines this often means raising questions about unfair tenant/landlord practices, unjust land distribution, inadequate health care. It may mean setting up a cooperative or providing a health ministry that teaches herbal medicine and other indigenous preventive health care.

In 1980, pastor Maniwan's wife's work, as a nurse, took her to Manila. After several years of working apart he decided to join her there. He was assigned to the church which bears the name of its energetic first pastor, Bishop Enrique C. Sobrepena. When Bishop Sobrepena died other pastors feared the comparison with him and there were no takers for his pulpit. The membership had dwindled to a sleepy gathering of 37 people when Mr. Maniwan accepted the assignment.

Under Pastor Maniwan's leadership the church soon swelled to a membership of 100 families. He even attracted some young, well-to-do families. These upwardly mobile members were exposed to the daily struggles of people very unlike themselves. When a huge fire razed the homes of 73 of their members, the church opened its doors to the homeless to the point of using even the sanctuary, to the dismay of some of their richer brothers and sisters. The middle class members came to realize, not only intellectually and spiritually but politically, what it meant to be with the poor. Pastor Maniwan's parishioners became so well organized that they were able to resist several attempts by developers to demolish much of their community and turn it into high-priced housing.

The Rev. Rey Cortez is the youthful (27) Administrative Pastor of Marikina United Church of Christ. The church is generally progressive and is located in a trade union town that hosts many multinationals. They, too, have taken a stand on such unpopular issues as human rights violations, pollution and environmental control and consumer advocacy. They regularly hold socio-political discussions. They have also developed joint community activities with the Benedictine sisters. The church is engaged in very creative activities from a consumer movement to a healing ministry.

In their consumer discussions, leaders trace the beginning of economic development in the community, analyzing the poverty caused by the entry of multinational corporations and the government's efforts to liberalize import restrictions. People share their own experiences and work to develop strategies. They have established cooperatives. Some have been successful, others not so successful, such as a venture to plant vegetables beside the river. That went well until two raging typhoons swept the Philippines destroying the crops. A successful day-care cooperative for children ages 5-7 enables some of the women to work, although even at only ten pesos a month (50 cents), many women are still not able to send their children.

The church's health ministry is somewhat unusual. In cooperation with the Benedictine sisters of St. Scholastica's College, they have cultivated an herbal garden for the use of the congregation and other poor people in need of medication. The plants are very common and can be grown in people's backyards as well. The people learn how to use indigenous treatment such as acupressure and the manual application of pressure and they learn how to provide these treatments for each other instead of having to go to just one person with the expertise. The idea is for one to be self-reliant. Payment to the one teaching is also discouraged. People can contribute to a common fund and the cooperative decides how the money should be used. The health teachers receive such benefits as free schooling for their children, offered by the nuns.

Needless to say, these two churches are often under military and vigilante surveillance. It is sad that in the Philippines today attempts to organize the poor and teach them new skills—to empower them—bring the wrath of the oppressors. But their understanding of the Gospel, which offers Good News to the poor. continues to motivate these two pastors and their congregations, and many others in the Phillippines, to take the risks that result from siding with the poor and the oppressed.

Lolita Lacson, Program Assistant,
East Asia and the Pacific, UCBWM

Rumer to Head CWU

Patricia J. Rumer has been named the new General Director of Church Women United. She will assume her position with CWU in August, upon retirement of the current general director, Doris Anne Younger. Dr. Rumer has served as regional secretary for Latin America and Caribbean for the United Church Board for World Ministries for the past seven years.

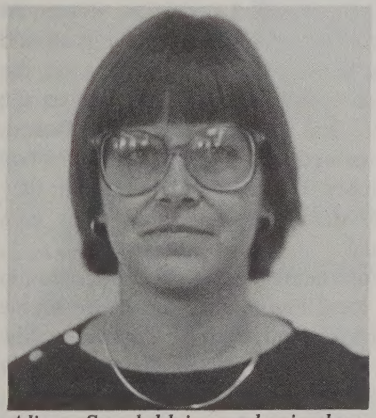
Missionaries' Notebook

Lou Ann Parsons, missionary in South Africa and Director of Christian Education for the United Congregational Church of Southern Africa, wrote the following in November 1988.

Three weeks ago the Advice Office, which Black Sash maintains here in Port Elizabeth, was burned. It was arson and another of the attacks that groups working for a non-racial, democratic South Africa have experienced in the last two months. Many of you will be aware that Khotso house, the headquarters of the South African Council of Churches, was bombed in September. *The Namibian*, an alternative press newspaper in Windhoek, Namibia, was gutted by fire and, some days following this, Khanya House, the headquarters of the Catholic Bishops Conference in Pretoria, was bombed. Fortunately no one died in these blasts, some were injured, but none maimed. Our response to this is as Judy Chalmers, our coordinator for the Advice Office, has said, "It's a temporary set-back." The Monday following the fire on Thursday night, the office was operating again temporarily from the Catholic Cathedral in Port Elizabeth, with people waiting at the door. The Council of Churches has now re-opened in a temporary accommodation, and the Namibian newspapers will not die. All of these events are not surprising in the struggle for justice and will never daunt the spirit of those working for real and permanent change. Many were detained before the elections and are still in detention. The Port Elizabeth Youth Congress has been banned. Any of you who read information on the elections know that the percentage polls in Black areas were very low, with 11% in Soweto and 2% in some places. This is further evidence that there can never be acceptance of "reform" while the basic beliefs of apartheid are the base of reform.

The Annual Assembly of the United Congregational Church of Southern Africa (UCCSA) took place in Uitenhage in September. I felt proud of the church as it struggled to stand for justice and peace in the midst of the many conflicts that are present in the communities where the church is located. We hope to continue work on these at our Ministers Convention to be held at Rhodes University at the end of January. The Christian Education department is very involved as is our Task Force on the Challenge to the Church. (The Convocation addressed the question of how to involve all the churches in grappling with the implications of the Kairos Documents for their lives.)

We are proceeding with the education programme, and this takes a great deal of of my time, as it is my special assignment. It takes me to all corners of the church, or I should rather say it did. When applying for a re-entry visa in May this year I was refused. This means that I cannot re-enter South Africa if cross a border. This prevents me from going to Botswana, Zimbabwe, Mozambique—and the UCCSA, of course, exists in all of these countries.

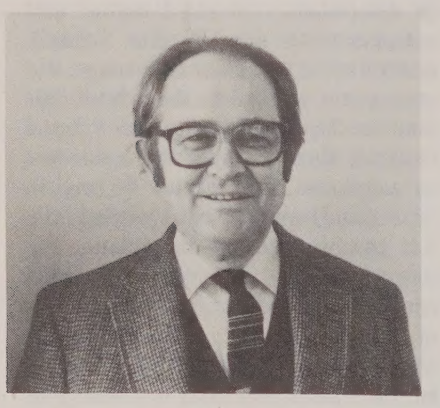


Alison Stendahl is academic dean at the Uskudar American Academy in Turkey.

Today, I attended the funeral of an elderly Armenian woman with whom I have been fortunate enough to establish a relationship over the last six years. She was in her eighties and had experienced a great many things in a life that spanned the 1900s. Her family had been killed in the latter days of the Ottoman Empire and she found her way to Istanbul to look for relatives. Illiterate yet bilingual in Armenian and Turkish, she married a man twenty years her senior. She then worked for the American Board school in Adapazari (outside Istanbul and antecedent to the Uskudar School), worked at the Armenian orphanage, and once again worked at the school, this time on the Uskudar campus. When I first met Kayone, my Turkish was not so super, so she related to me in "command form," i.e. eat, sit, stand, talk. Yet the warmth of our relationship transcended the great need for profound conversation. My friend and fellow missionary, Martha, would hold the conversation with Kayone while I would hold her hand. Her faith was strong as was her dedication to the Armenian church. She used to say, "Faith does not come in believing in what you see. True faith comes from believing in what you don't see." Her Biblical portrayals were wonderful, as she enacted some of the Biblical stories she remembered. Being unable to read, she learned the stories visually. She could only see them, hear them and experience them. Kayone was proud of her church and would be pleased when we would come to her church for a service. I remember before one particular service, she gave me the grand tour of all the side chapels with their paintings and statues. She kissed every single one of them. Through her I have grown to appreciate the value of painting and icons in the Eastern churches for those who could not read or write. These were ways for some people to relate to God. She held no anger toward the Turks for what happened in her past, though the pain was still intense. "God tells us to forgive," she would say. "We should love one another." She, like all of us, was far from perfect in her love. She could look down on the Turks and be critical of them. Yet at her funeral today, half of the people there were her non-Christian Turkish neighbors.

Kayone was a remarkable person. She had no education, never watched television and only recently listened at all to a radio. She was fascinated with the rising and setting of the sun, the shape

and color of the snow and with the phenomenon of the wind. To walk with her through one of the more western shopping districts in Istanbul would make me aware of how much she felt at odds with the technological world around her. She knew I was an American but I doubt she had any idea where the USA was or that the earth was even round. She viewed the world as a child full of wonder.



When Peter Savage returned to Latin America last fall, he did marriage and family counseling before assuming his current position as professor at the Latin American Biblical Seminary in Costa Rica.

In these months of slow and at times painful re-adjustment to the Latin world south of the Rio Grande, I have become more than ever aware of how seduced I have been by our westernized, individualized life that makes us feel alone and unrelated, our competitive way that makes us feel that our gains must come at the expense of others, just as their gains mean our loss. Our hearts have been taken from us and now we are trapped into ways where our primary concern is how we can preserve and enhance ourselves.

As I worked with families, couples, and individuals in the many shantytowns in San Jose, Mexico, and Ouito, I am aware how hard it is for me to enter into the depths of their pathos, their struggles, their alienation. Their chance of a decent roof over their head, a job that pays decent wages a nourishing meal, a secure world, is not there! They hope against hope but it almost seems dead. Let me tell you Ruth's story.

Ruth is a mother of six children. She is a single mother who spent some twenty years of her life raising these children and living in a one room shack. She left home when she was sixteen because her father threw her out of the house. Within a month a man had found her and she was pregnant. Four children came from that relationship. This man, Alberto, was a drunk and often would come by and beat her up, like her father had done for so many years. She suffered him because he brought in a little money for the family. There came a time when Alberto did not turn up and finally she discovered that he had been run over by a truck in one of his drunken brawls.

For a year she struggled to make ends meet, working as a maid in a wealthy man's home. She would bring the leftovers from their table to feed her family. Then came Juan. He seemed so nice at first and two children were born. As she was "his" woman she had to wait on him and be there at this beck and call. He started to beat up the children and then he started on her. Finally in a burst of anger she threw him out of the house.

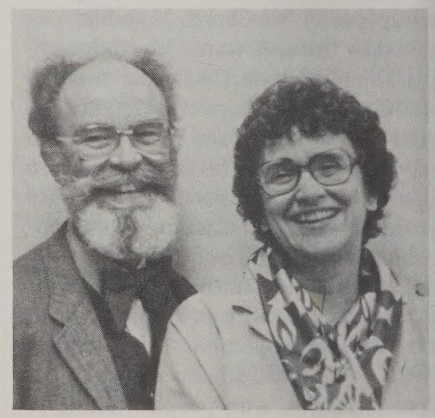
She moved from her country village, where she had been living first in a one room shack then another one room shack, that clung to the side of the river. On one side was a deep ravine, and on the other was a slope up to the road. The metal roof leaked in the rainy season, but at least there was now hope that she could get a better job and she was now free from Juan. Four of her children were now at school, even though they looked a motley crowd in their rags. All was well until Jaime came into her life. He promised her so much and seemed so nice! Ruth could not stand the idea of yet another man living in their crowded one room house. At first, he would help and fix things around their house. After the rainy season, the house would begin to slip down the ravine and so it had to be strengthened. He seemed to be there for her! Men had used her so often that she felt that they were there only to satisfy their own needs!

Ruth heard through the grapevine in her local community that there was a Marriage and Family Counselor. She wanted help with her sense of being trapped, with her many problems, with her children, and now with Jaime. Could she risk another relationship? Would this counselor really understand her and help her?

As I heard her story, I realized that all my training in family therapy had never prepared me for this! I was trained to set up appointments for fifty minutes, bill them at the end of the time, and then one week later meet them again. Their social and economic conditions were their responsibility. I was there only for their psychological and spiritual needs. I had to keep my professional boundaries! I had to watch out for my professional self-enhancement and self-preservation. It was so clear that here family problems were so intertwined with her social, economic, political, and her family network.

Did I have a heart to give? Could I be connected to her in her struggles? Would I allow myself to be implicated in her life, or would my professional fears and hesitation distance me? Would there be real solidarity with this woman in her struggle for life, for hope...in Christ's name?

Douglas Hill, who returned from Izmir to the United States in order to become Executive Director of the Friends of the American Board Schools in Turkey, has been invited back to Turkey by the American Collegiate Institute to take part in the dedication of three new classroom buildings. Planned during his tenure as principal of the secondary school in Izmir, two of the buildings are middle school classrooms, and the third is a science building which was constructed and equipped with A.I.D. funds.



February 4, during the annual conference of the American Friends of Turkey meeting in Washington, DC, **Anna and William Edmonds** were honored for their long contribution to publishing in Turkey through the Redhouse Press. During the service of Anna and Bill Edmonds over the past three decades, Redhouse Press has published a wide variety of original books and translations for use by Turkish school children, in addition to the English-Turkish and Turkish-English dictionaries that have made Redhouse a houseold name in Turkey.

UNITED CHURCH BOARD FOR WORLD MINISTRIES

1988 **One Great Hour of Sharing** Program Support

REJOICE! in the service of love" reminds Christians of the joys and obligations of following Jesus. Christ calls those who follow him to a life of service—a life of service that is offered in response to Christ's love for us. It is a life of service joyfully offered. Every Christian can find opportunities in his or her own community where a joyful service of care and compassion can be exercised. Christ also calls us to a joyful service of love that reaches beyond our own community, into the world, and with people for whom Christ offered his life. While not every Christian can personally go to many places in that world, as Christians we are there through the body of Christ—the Church. In every place there are Christians, like ourselves, seeking to respond to God's love by sharing in a joyful service of love to those around them. We can participate in this joyful service through giving to One Great Hour of Sharing.

For members and friends of the United Church of Christ the annual One Great Hour of Sharing offering continues to be one of the most trusted and meaningful ways of joyfully serving Christ by serving his children around the world. From the money received through this offering the United Church Board for World Ministries offers financial support and/or personnel to Christian colleagues in more than seventy countries, ministering to victims of natural disasters, responding to the plight of refugees—including those here in the United States, offering creative and compassionate social services to victims of various circumstances, and enabling a wide variety of development programs through which thousands of God's children are changing the circumstances of their daily lives.

As the figures to the right indicate, giving to One Great Hour of Sharing by members and friends of the United Church of Christ decreased significantly in 1988. During the first eleven months of 1988, gifts to the One Great Hour of Sharing all-church offering totalled only $2,198,294, nearly one million dollars less than in 1987. Although a significant amount of the annual offering is always received in January and February of the following year, every indication is that the 1988 offering will be lower than 1987.

Not only was there a decrease in giving to One Great Hour of Sharing in 1988, but designated giving from congregations of the United Church of Christ for specific programs, such as natural disaster response, also decreased significantly from previous years. The impact of the decreased giving was particularly felt in the last quarter of 1988, when major natural disasters struck several countries. Although the United Church Board for World Ministries was able to make an initial response to every appeal received, in several instances there was not enough money to respond adequately, given the extent of the disaster and the number of victims.

In addition to the many natural disasters the UCBWM is called upon to respond to each year, Christian colleagues expect us to be able to respond to many creative and innovative development programs that hold the promise of having signficant impact upon the lives and communities of God's children. Each year seems to bring more refugees in more countries to whom Christians are called to extend a service of love. This year, unfortunately, there were major financial constraints because of the significant decrease in income.

In the following pages you will read of a few examples of the work enabled by your giving to One Great Hour of Sharing. Please share the stories of what is being done and strengthen these world-wide ministries by increasing your support for One Great Hour of Sharing in 1989.

1988 ONE GREAT HOUR OF SHARING SUPPORT

RECEIPTS	**1987**	**1/1/88 to 11/30/88**
One Great Hour of Sharing	$3,174,389	$2,198,294
Directed Gifts	1,097,132	255,495
	$4,271,521	$2,453,789
DISBURSEMENTS		
Development	$2,474,740	$1,154,810
Disaster Response	343,669	314,221
Refugee Program	639,053	428,489
Social Services	620,713	556,269
Total Programs	$4,078,175	$2,453,789
Promotional Costs	193,346	(Not yet determined)

(All figures subject to audit.)

These figures show the total receipts and disbursements for 1987 and the first eleven months of 1988.

Development 1,154,810

Significant contributions are being made to promote the full and equitable advancement of women in all sectors of society by Young Women's Christian Associations in many countries. For several years, One Great Hour of Sharing resources have been shared with YWCA associations in Uganda, Jerusalem and the West Bank, as well as with the World Alliance of YWCAs based in Geneva to assist regional and world-wide programs.

In Uganda more than 100,000 YWCA members are implementing community development programs for the entire community—not just for women. The integrated program for national reconstruction includes family hygiene, cattle and goat breeding, as well as seed production and extensive agricultural programs to ensure a new era with healthy children and young people. In the capital city of Kampala, the YWCA sponsors a major vocational training center aimed at serving young women who gave left school. Currently the Center offers training in secretarial work, nursery school teaching and cooking.

Many of the world's illnesses—especially those affecting children, pregnant women and the elderly—could be prevented through better nutrition, adequate water supplies, sanitation, simple health measures and techniques including immunization and oral rehydration therapy. In Burma, YWCA health workers visit the villages to demonstrate improved and healthier methods of infant/child care, cooking in germ-free surroundings, the importance of clean water, latrine-building, and garbage-disposal methods. In Bolivia, groups of mothers have been encouraged to start vegetable gardens and collective agriculture to better feed their children.

In recent years there has been an increasing awareness that the protection of the environment and the responsible use of energy through appropriate technology are key development issues with particular meaning for women. In all rural settings, women are the first to be affected by the depletion of natural resources because they are the ones who must work harder in gathering fuel for cooking, in collecting water, and in farming. Among the urban poor, women are the first to have to cope with the lack of sanitation and family illness and malnutrition in a polluted environment. In all settings, new technologies have benefited men more than women. The YWCA has held workshops in Uganda and Zambia to teach women innovative ways to use technologies designed to simplify their lives and to help them become full partners in their communities.

Another OGHS partner is the Taipei Women's Development Center. The Center was originally established to assist abused women. In the years since its founding, the Center has added significant programs for all women and young people. A recent program addition is the Home Nursing and Home Care course. Graduates of the course find employment in homes for the elderly or in hospitals.

In Sierra Leone, OGHS funds have assisted the Applied Nutrition Program sponsored by a local foundation. Twelve communities are currently participating in the program in which sixty percent of all the children under five years are being monitored. Traditional birth attendants and village health workers are assuming new responsibilities involved in community nutritional monitoring, including home visits to severely malnourished children.

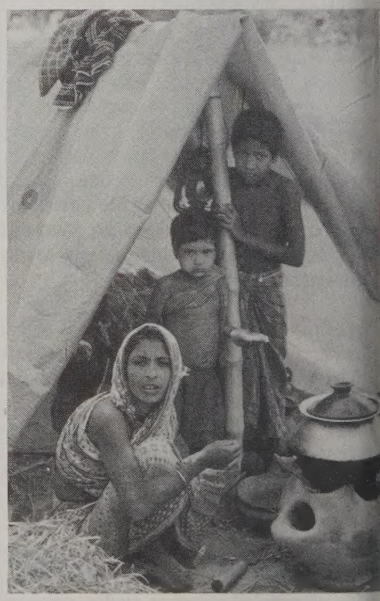
The Ethiopian Orthodox Church emphasizes reforestation and gardening in drought recovery programs.

Disaster Response $314,2

Several natural disasters in 1988 comple depleted that part of OGHS set asid 1988 as a Reserve for Unforeseen E gency Needs (RUEN). Thus, when earthquake struck Soviet Armenia December, no resources remained. immediate grant of $10,000 was drawn f OGHS funds budgeted for developm and was sent through the Church W Service system to alleviate pain suffering among our Armenian brothers sisters.

That was only the beginning of the unp edented response. Individuals and con gations of the United Church of C responded with their calls of concern gifts. Before Christmas, over $9,743 already been received by the treasurer the UCC and the UCBWM. Addition many Conferences indicated the recei gifts designated for "Armenian Disa Response." These amounts were m available in their entirety, as designate express our compassion and concern.

The Armenian Earthquake Disaster is the latest in a series of major disaster strike during 1988. Drought hit the Mid and Southeast of our United Sta Hurricane Gilbert struck Venezuela, Dominican Republic, Haiti and Jam before rebuilding its strength on the of Mexico and hitting the Mexican m land. Jamaica was the most severely Immediate response included $55,000 f Church World Service through the C bean Conference of Churches, 22 bale blankets and clothing, 300 cartons canned beef chunks, 49 cartons of icines and 100,000 water purification tab Hurricane Joan's ten-day trek went f Curacao, across Venezuela, Colombia

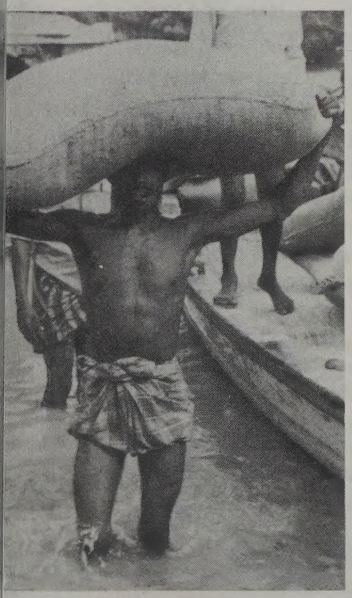


Food and shelter are provided for

a into the Pacific Ocean along the of El Salvador, Guatemala and The hurricane leveled every on Corn Island, east of Nicaragua, tered hundreds of wooden houses ields. CEPAD, the Evangelical ee for Aid to Development that n out of the Managua earthquake ears ago, stands at the center of response in Nicaragua. Our ecu- response included $50,000 for the of blankets and yard goods, in medicines, a $5,000 general d 40,000 pounds of clothing.

tember and October flooding that dead in Bangladesh was followed mber 29th by a cyclone and tidal at crashed across the lowlands, et another 3,000 dead and 15-20 d still missing. Immediate response rice, lentils, and potatoes for amilies, medicines, blankets, tents er purification tablets as well as repair assistance for 4,000 families. also, we responded with $10,000 earthquake hit along the India- order and $30,000 to the United of Christ in the Philippines when s struck that country. We also sent through eight UCC Conferences stance following tornadoes and ooding here in the U.S.

on to financial grants, UCC people able to minister in times of disaster. en individuals volunteered and have ined as Disaster Child Care Givers. e individuals have agreed to be nce Disaster Response Coordina- five individuals have accepted two- ignments as Church World Service Response Consultants.



ooding in Bangladesh.

Refugee Service $428,489

Worldwide, there are 15 million refugees. In 1988, about 74,450, a small fraction of the total, were admitted to the United States for permanent resettlement. Church World Service and its member denominations helped to resettle over 6,500 refugees from 33 countries. The largest new group of refugees to be admitted to the United States was from the Soviet Union. Through the United Church Board for World Ministries, United Church of Christ congregations have been active in helping refugees begin new lives in this country.

The members of Glen Ridge Congregational Church in Glen Ridge, New Jersey, offered the use of their parsonage for the summer. For several months it provided a refuge to an exiled South African woman and her three small children. It gave her the time she needed to find work and private housing.

In six days, several Seattle churches helped fix up a house in preparation for the arrival of an extended 15-member hill tribe family from Laos. The church members donated beds, linens, towels, and household items. A year later, the family lives in two houses; the young adults have jobs and continue to study English; they have a car; and the youngsters are in school while the mothers care for the home.

Lake Oswego United Church of Christ in Lake Oswego, Oregon, organized a large group of church members to welcome a South African family at the airport with banners and balloons and toys for the children. The welcome brought tears to the refugees' eyes. After a week, the family had permanent housing and in a month, a good job. The pastor said, "We've long since made the transition from seeing them as our 'refugee family' to knowing them as our friends."

As part of the Geauga Cooperative Ministry in Ohio, the family of Roger and Deidre Kundtz fixed up their basement as an apartment for a Vietnamese man and two boys who arrived in January 1987. A Community Church of Chesterland church member and businessman apprenticed the father, teaching him air conditioning and heating, providing him with full-time employment and a trade. Mr. Tran now has his own apartment and car and can pay his bills. UCC members continue to help with childcare. They take turns caring for his ten-year-old son on Saturdays so he can work. He sends money to his wife and two daughters in Vietnam.

With the financial support of Pioneer United Church of Christ in San Diego, Nancy Nolen-Miller agreed to sponsor a young man from Ethiopia who had suffered torture in prison. He arrived this past November. The day after Yemane arrived, Nancy enrolled him in a word processing class, English as a Second Language, and job training classes. He had done clerical work in Ethiopia, so this training should enable him to find work. Yemane was happy to discover that a cousin lives in nearby East San Diego.

These are just a few of the ways the burdens of refugees have been shared. Rejoice! Listen to what refugees have said to their sponsors. Yemane said, "You are my mother." Another said, "You are my sisters." Yet another, "You are my family now." Two young Lao men said to their sponsor, "We want to learn about your God." Rejoice in the service of love!

In the last year, Ahli Arab Hospital in Gaza treated hundreds of victims of Israeli gunfire.

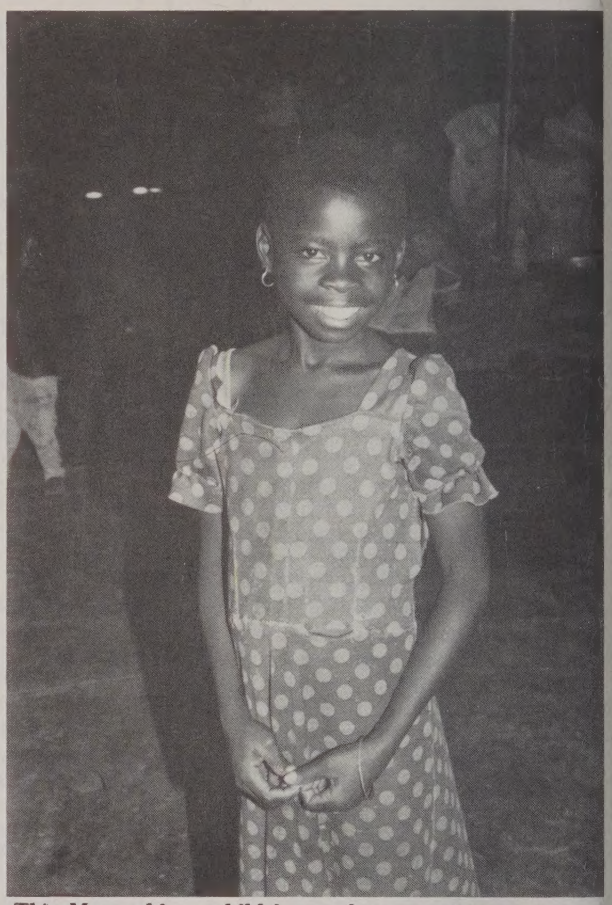
Social Services $556,269

Of increasing concern on the world scene is the problem of street children. In Manila, Sao Paulo, Rio de Janeiro, Mexico City, and many other large cities in the developing world, the tens of thousands of homeless children who roam the streets are easy victims of crime, ill-health and hopelessness. OGHS funds have gone to the International YWCA and the National Council of Churches in the Philippines to assist in programs for street children.

In India, the Family Village Farm continues to expand its program serving abandoned children. It has started a dairy project to provide fresh milk for the children at the farm. The UCBWM Child Sponsorship Program continues to expand. As of the end of 1988 a total of 1,223 children and 75 elderly orphans were being assisted through this program.

In Korea, the Chongju School for the Blind plans to offer a computer course to its students. Traditionally, vocational education for the visually handicapped in Korea has consisted of massage and acupuncture training. While these skills allow a certain degree of economic independence, they do not give pride and self-confidence to the visually handicapped.

Two volunteers in the Philippines are spending their weekends helping to establish a local YWCA in Sapang Palay about two hours away from Manila. The community was established by Imelda Marcos when she ordered the relocation of nearly 10,000 squatters from Manila. The people were given very small plots of land on which to erect shelters, but there were few job opportunities in the area and no public utilities. Several church and other voluntary agencies have been working in the community with residents whose daily lives of deprivation appear to be eroding their spirits as well, especially the young women who tend to leave home when they finish whatever schooling is possible. In desperation, many of the young women turn to the "rest and recreation industry," usually a euphemism for prostitution, in Manila, at one of the American military bases not too far away, or in Japan or Taiwan. The volunteers hope that the YWCA can help these women find other means of employment and provide the support and care the young women need to grow into self-confident adults.



This Mozambican child in a refugee center receives clothes.

HOW TO GIVE

The most effective way to respond to worldwide needs is through the church. In most cases, One Great Hour of Sharing resources are already at work in emergency situations before they become news — if they ever do. Many disasters affecting thousands of God's children are never reported through mass media. The UCBWM learns of them through the international and ecumenical church network. Through partner churches and agencies around the world, One Great Hour of Sharing resources enable a ministry in Christ's name that is immediate and effective. Church agencies are not only among the first to arrive in an emergency situation — they are usually among the last to leave. When they do withdraw, development programs that will help to avert similar tragedies in the future are usually underway, under the guidance of indigenous workers.

Dollars given through the church reach more people and go farther than dollars given in response to advertisements and appeals over television and radio by religious and secular organizations. This is because of the worldwide Christian network through which the United Church Board for World Ministries responds to emergency and development needs. Members of the United Church of Christ can best express their concern as well as the commitment of the United Church of Christ by giving through their congregations.

The General Synod of the United Church of Christ has established guidelines for giving in the booklet "Pattern of Giving," produced by the Stewardship Council. One Great Hour of Sharing is an all-church offering. Throughout the year, as needs are communicated through the news and church media, individuals may wish to contribute a directed gift in addition to their One Great Hour of Sharing offering. This gift, clearly marked for its intended purpose, should be sent through the congregation and the conference to the United Church Board for World Ministries.

THE STAFF

One Great Hour of Sharing Programs United Church Board for World Ministries:

New York Office

Associate General Secretary:
Lloyd G. Van Vactor

Administrative Secretary:
Gayle Tarpey

Child Sponsorship Administrator:
Murcy Poulard

Refugee Resettlement Administrator:
Mary Kuenning

Refugee Sponsorship Developers:
Kathryn Tajchman
Jennifer Cross

St. Louis Office

World Service Secretary:
Gustav Kuether

Secretary:
Edna Berger

For further information, write to the United Church Board for World Ministries, 475 Riverside Drive, New York, NY 10115

COMMITTEE OF FIFTEEN BEGINS DEALING WITH NCCC ISSUES

Dr. Scott Libbey, Executive Vice-resident of the UCBWM, is a member f the Committee of Fifteen, established y the Governing Board of the NCCC : its November meeting to deal with ome of critical issues currently facing e Council. At the November meeting, e Governing Board received reports om a number of committees indicating at the NCCC had to make some major ecisions regarding its future in view of ecreasing income to the Council and issatisfaction among some of the ommittees and related agencies.

One of the major concerns is the elationship between the NCCC and hurch World Service, the largest unit ithin the Council. There has been ension between members of the CWS nit Committee and some NCCC dministrators for several months. One ource of the tensions has been the amount of money for "common services" levied on funds transmitted through the NCCC as well as the purposes for which some of the common services income has been used.

Staff of the UCBWM joined in these concerns some time ago. An action was taken that, where possible, UCBWM funds for overseas disaster programs and other designated programs would be sent through the World Council of Churches or directly to the overseas partner implementing the program. This was done to maintain the integrity of the UCC contributions and to avoid what was determined excessive "common service" charges for money channeled through the NCCC. An assessment will be made later in the year after the NCCC Governing Board acts on the recommendations of the Committee of Fifteen, due to be submitted in May of this year.

In the meantime, the UCBWM continues to be very supportive of Church World Service. In 1989, support from the Board for CWS Basic Programs will be nearly $900,000. This level of support makes the United Church of Christ the second largest denominational supporter of Church World Service. In addition to financial support, several UCBWM staff members serve on CWS subcommittees. The Rev. Lloyd Van Vactor is CWS treasurer and chairperson of the Finance Committee for the current quadrennium.

Following the first meeting of the Committee of Fifteen in December, Dr. Libbey reported "enthusiasm and a feeling of high expectation reflecting the caring and commitment of the committee members." He indicated the Committee will make every effort to engage in conversations with all of the partner-churches of the NCCC/USA, as well as local and regional bodies, as they seek to build a design for cooperative work that is both inclusive and effective.

Annual Meeting Actions

Among the actions of the November 988 Annual Meeting of the United Church Board for World Ministries were he following votes:

- to recommend to the General Synod that the United Church of Christ, USA, reaffirm the Middle East Council of Churches as its primary ecumenical partner in mission in the Middle East; and that this partnership reaffirm full consultation in our work in the Middle East between the Middle East Council of Churches and the Board for World Ministries;
- to celebrate the millennium of Christianity in the Soviet Union and endorse channels of citizen dialog between the U.S. and the U.S.S.R.;
- support for the Peace Process in Central America;
- support for the World Council of Churches Ecumenical Decade of the Churches in Solidarity with Women.

The Board of Directors, meeting after he Annual Meeting, added the following actions:

- affirmation of the UCC Statement of Mission;
- endorsement of a boycott of Nestle, S.A., and American Home Products for failure to comply with all the provisions of the World Health Organization's International Code for the marketing of breast milk substitutes;
- received and commended to General Synod 17 A Proposed Pronouncement on Christian Faith and Economic Life.

Details about the boycott, including a list of products, is available from the UCC Hunger Action Office, 475 Riverside Drive, 16th floor, New York, NY 10115.

General Synod

continued from page 1

The plenary session of General Synod 17 on Monday afternoon, July 3, will include a dialog on Peace in the Middle East between Yehezkel Landau and Jean Zaru. General Synod is also being asked to reaffirm the Middle East Council of Churches as the UCC's primary ecumenical partner in mission in the Middle East.

The international dinner on Monday, July 3, will feature the Rev. Peter Lamoela, pastor in Namibia and newly elected chairperson and Executive of the United Congregational Church of Southern Africa.

CENTRAL AMERICA WEEK 1989

MARCH 24—APRIL 2

Act Justly / Seek Peace
—Micah 6:8
—Psalm 34:14

by focusing Sabbath/Sunday services, prayers and actions on Central America during this week.

For more information:
Inter-Religious Task Force on Central America
475 Riverside Dr. Rm. 563
NY, NY 10115 (212) 870-3383

Issue Perspective: Su

BASIC INFORMATION

Population: (1984 est.) 21.1 million
Area: 967,500 square miles
(almost one-third size of continental US)
Religious affiliation (est.): 73% Muslim
16.7% Traditional tribal religions
9.1% Christian
1.2% other

Sudan, the largest nation on the continent of Africa, is suffering from two bitter calamities—violent civil war and deadly famine. Either alone would be devastating; the combination of the two together is proving to be horrifying beyond imagination.

Sudan is constituted of two distinct parts, the primarily Arab and Muslim northern Sudan, which includes the capital, Khartoum, and controls the national government, and the Black African population of southern Sudan, some of whom are Christian and others are adherents of traditional religions. Historically the two regions have had little contact or experience of cooperation. Animosity between them dates at least from 1820, when the area came under the rule of the Ottoman Empire, in conjunction with Egypt. The conquerors' primary interest was in acquiring slaves from among the African population of the south, who since that time have perceived Arabs as their enemies.

RECENT HISTORY

Sudan gained its independence in 1956. The southern Sudanese had reservations about the independence plan and agreed to it only when northern Sudanese promised future consideration of a plan for a federal political system, a promise subsequently ignored. As a result, southern objections expressed themselves through armed struggle in the Anya Nya movement.

This conflict ended through a peacemaking process in which church organizations, primarily the World Council of Churches and the All Africa Conference of Churches, played a significant but somewhat unheralded role. The culmination of the process was the 1972 Addis Ababa Agreement, which, with the agreement of then President Gaafar Nimeiri, gave southern Sudan a self-governing, semi-autonomous status. At this point it appeared that, in spite of the history of conflict, reconciliation had been achieved.

The erosion of the Addis Ababa Agreement began as a result of steps taken by the central authorities to dissolve the southern regional government. The total collapse of the agreement came in 1983, when Pres. Nimeiri, under pressure from Islamic fundamentalists, announced his decision to incorporate traditional Islamic punishments drawn from the *Sharia* (Islamic law) into the Sudanese penal code. In response, eleven years after the apparent achievement of peace, the resentment of the non-Muslim southern Sudanese erupted again in renewed conflict, this time with the armed revolt being carried on by the Sudanese People's Liberation Army (SPLA).

Since 1983, the reign of death and destruction from civil war has escalated, the economy has deteriorated, and communication, transportation, and social services in the southern Sudan have been virtually eliminated. Armed conflict has led to the total breakdown of security in many areas. As a result many of the people in the south, especially in rural areas, have fled their homes. This displacement of people, along with actual destruction of crops by hostile forces, plus the absence of transportation to move food from elsewhere in the country into the cities of the south have combined to create a desperate situation.

"We are dying like animals, without being counted," reported the Episcopal Archbishop of Juba. "Children, pregnant women, old people are dying. All of the schools are closed. People are so weak they cannot do their work." Children with emaciated bodies flock to church feeding centers in search of whatever nourishment is available.

Over a million persons from the south have fled to Khartoum, where they live in squatters camps, which while abysmal still seem to offer them better chances for survival than they have at home. Another 300,000 set out to walk across the border into Ethiopia which, ironically, is likewise in the grip of its own civil war and famine. UNICEF puts the total number of deaths in the southern Sudan during 1988 from starvation and related diseases at 250,000.

Perhaps the cruelest element in this complex story of suffering is that food supplies are available to be shipped to the starving cities of the south, but their movement is blocked apparently both by the Sudanese government and the rebel SPLA. There has been evidence that both have sought to use food as a weapon and that each side has prevented shipments of relief supplies from entering the famine-stricken area, in order to prevent them from reaching the other. In mid-September a convoy of 600 trucks, traveling from Uganda, many loaded with relief food, was attacked by the SPLA. That attack ended truck convoys into Juba for well over a month. Relief officials also blame the Sudanese army for providing protection for trucks or airplanes to supply their own garrisons but none for shipments to civilians in need.

: A Nation of Suffering

The Dinka tribe, which is the majority group in the south and is the tribe of SPLA leader John Garang, has been particularly victimized. The Sudanese government has made no secret of its dislike of this traditional ethnic adversary. Some observers believe that the government would like to see the civil war lead to a total destruction of the Dinkas' culture; some describe the situation as genocide.

THE ROLE OF THE CHURCHES

The world-wide ecumenical community has long been involved in Sudan's problems. Response to physical needs has been channeled through the Sudan Council of Churches, which includes churches of the country's Christian minority of both Arab and African ethnic backgrounds. Relief and development programs have been carried on since 1974. In August 1988, massive help was sent—responding to a World Council of Churches emergency appeal for $800,000—for victims of floods which caused heavy destruction in Khartoum and the surrounding area, making close to one million people homeless. This was not directly related to the civil war situation, except that many of those most severely affected by the floods were, in fact, refugees from the south living in the camps around Khartoum.

But disaster relief for flood victims is dwarfed by the need now for emergency food aid to the famine-stricken south. Church aid agencies, like all other relief efforts, have been stymied by the obstacles preventing transportation to the needy areas. Even so, a few church relief shipments in late 1988 succeeded in getting through into Juba and Yei.

THE CONTINUING ISSUES

Steps are urgently needed to confront both of Sudan's crises—the civil war and the famine. But there is no question that first priority must go to overcoming the famine, specifically by assuring that available food supplies are transported safely and efficiently to the population centers in the south where people are starving.

The U.S. government is believed by most observers to be in a strategic position to exercise leverage for the achievement of this aim. As the supplier of $72 million annually in economic aid to Sudan, the U.S. could presumably require that a reasonable proportion of this aid be provided to the areas of starvation and that the Sudanese government fly relief supplies to those areas. The State Department asserts that it has undertaken some negotiations with the Sudanese government. Critics are convinced that U.S. efforts have been mild and toned down, in order not to alienate Sudan, an important and fragile ally ("moderate," "friendly," and a "democracy," according to U.S. officials), strategically located between Libya and Ethiopia. On December 1, 1988, a delegation of the Coalition for Peace in the Horn of Africa, a group of church and secular relief organizations, met with State Department officials to urge intensified pressure on Sudan to cooperate in assuring food

deliveries. The *New York Times* commented that whatever concern about political consequences may be reasonable should in any case not "inhibit candor about the most rudimentary of rights—not to starve." A situation in which the lives of hundreds of thousands of southern Sudanese people are being sacrificed to preserve Sudan as a buffer against Libya is intolerable. All responsible forces should be mobilized to deliver food where it is most urgently needed and then to negotiate a political process in which the Sudan's various ethnic groups can live and develop their country in a situation of security and stability.

Most recently, the Bush administration has moved in this direction—showing a willingness to take constructive steps in relation to the needs of southern Sudan, even if the Sudanese government is displeased. This is a welcome change and needs to be encouraged.

A recent report by the Sudan Council of Churches states: "Any solution to these twin human calamities can only be a viable, selfless, sincere, and fair political decision. We believe that once the war is stopped all other issues can be solved peacefully."

FURTHER STEPS

This Issue Perspective is designed as a concise key to the understanding of a critical issue. If you would like to maintain a continuing interest in African issues and are willing to undertake an advocacy role on these issues when needed, you may participate in the Africa network of UCBWM's Global Advocates Ministry, which will provide resource materials and briefings on a regular basis, as well as special alerts about critical issues requiring action. Membership forms for the Global Advocates Minsitry are available from

World Issues Office, UCBWM
475 Riverside Drive, 16th Floor
New York, NY 10115

CHRONICLE

APPOINTMENTS

Costa Rica

Dalton Said, International Associate, three years beginning February 1, 1989, while he serves as Professor of Old Testament at the Latin American Biblical Seminary in San Jose, Costa Rica. Home church: Baptist Church, Belo Horizonte, Brazil.

El Salvador

Daniel T. Dale and **Nancy D. Jones**, Team Appointment, three years beginning November 1, 1988, at the request of the Salvadoran Lutheran Synod of El Salvador, with assignment of Nancy to social development programs and of Daniel to pastoral and administrative responsibilities at the Episcopal Office of the Church. This is a joint appointment with the Christian Church (Disciples of Christ). Home church: University Church, Chicago, IL.

Alejandro Orantes Hernandez and **Ruth Rodriguez de Orantes**, International Associates, one year beginning January 1, 1989, while they serve as missioners in the Illinois Conference on nomination by the Asociacion Bautista de El Salvador. Home Church: First Baptist Church of San Salvador, El Salvador.

Barry Glenn Shelley, Associate, three years beginning March 1, 1989, while he serves with the Asociacion Bautista de El Salvador as Youth Peace Education Worker under appointment by the Mennonite Central Committee. Home church: Church of the Covenant, Boston, MA.

Italy

Anna and Kenneth Hougland, Associates, three years beginning January 1, 1989, while he serves as pastor to the English-language church of Turin, Italy. Home church: Moreno Valley Congregational Church, Morena Valley, CA.

Japan

Barbara Mueller, Individual Appointment, three years beginning January 1, 1989, at the request of the Council of Cooperation with assignment to the Asian Rural Institute. Home church: United Church of Santa Fe, Santa Fe, NM.

Mexico

Betty and H. James Jenkins, Volunteers, four months beginning December 1, 1988, while James serves as pastor of the English-language congregation related to the Iglesia Cristiana Congregacional, Mazatlan, Mexico. Home church: Rose City United Methodist Church, Portland, OR.

Thailand

Ernst and Helen Hoeckman-Percival, Individual Appointments, three years beginning January 1, 1989, at the request of the Church of Christ of Thailand, while Helen teaches religion in the schools and congregations of the Church of Christ of Thailand and Ernst serves as coordinator of English-language Education in Bangkok. This is a joint appointment with the Christian Church (Disciples of Christ). Home church: Helen, Wesley Methodist Church, Ipoh, Malaysia; Ernst, Hillcrest Congregational Church, La Habra Heights, CA.

West Berlin

Gene Sipprell, Individual Appointment, one year beginning November 1, 1988, while he serves as Fraternal Minister with the Kaiser-Wilhelm Memorial Church, West Berlin, at the request of the West Berlin Regional Church of the Evangelical Church of the Union. Home church: Lyndale Congregational UCC, Minneapolis, MN.

Zambia

Mark Behle, Individual Appointment for a second term of three years, beginning January 1, 1989, with assignment to the Kafue Secondary School as a teacher of mathematics. Home church: Falcon Heights UCC, St. Paul, MN.

REAPPOINTMENTS

Jeanne and Ron Fujiyoshi, Individual Appointments, for a fifth term of one year beginning January 1, 1989, at the request of a consortium including the Christian Conference of Asia, the Pacific Conference of Churches, the Northern California Ecumenical Council, and the Ecumenical Ministries of Oregon, with assignment as staff consultants for the Peoples of the Pacific Consultation, an international ecumenical consultation on issues of the people of the Pacific Rim. They will be headquartered in Honolulu. Home church: Church of the Holy Cross, Hilo, HI.

RETURN TO FIELD

Nelda and Robert Thelin, after a home assignment of one year and six months, for a term of three years beginning January 1, 1989, to Umtata, the Transkei, South Africa, at the request of the Mennonite Central Committee. Nelda is assigned as Mennonite Central Committee Team Leader in Transkei and to the Reformed Presbyterian Church in South Africa as pastoral counselor in church-related institutions. Bob is assigned to the Reformed Presbyterian Church in South Africa as agricultural consultant. This is a joint appointment with the Mennonite Central Committee. Home church: First Mennonite Church, La Junta, CO.

Gerda and Manfred Laun, after a home assignment of six months, for a term of three years beginning December 1, 1988, at the request of the Eastern Regional Board of Health Services of the Church of North India, while he serves as Director of the Evangelical Hospital, Khariar, and she manages the pharmacy and works with students in the school hostel. Home church: Gerda, Reformed Church of Switzerland.

EXTENSION OF TERM

Barbara De Souza, Brazil, term extended to three years and nine months through December 31, 1989.

William Downey, Germany, term extended to five years.

Bonnie Watson, Zaire, term extended to five years and eight months, through December 31, 1989.

REASSIGNMENT

Barbara Alling, Pakistan, reassigned by Church World Service as part-time representative and technical adviser with the Mansehra pilot community health worker project, Northwest Frontier Province, Pakistan, in the employ of Primary Health Care Operations Research (PRICOR) for the period of November 1, 1988, through March 30, 1989, and possibly through September 30, 1989.

HOME ASSIGNMENT

Joy and Willie Wong, Hong Kong, three months beginning June 1, 1989.

RETIREMENT

Douglas and Lois Hill, Turkey, sixteen years of service, as of February 28, 1989.

Philip Williams, Japan, thirty years of service, as of April 1, 1989.

COMPLETION OF TERM

Helen Burgess, Zambia, as of October 15, 1988.

Katherine and Stuart Haskins, India, as of November 24, 1988.

Dorothy and Roy Y. Ishihara, Japan, as

December 31, 1988.

ee A. Iverson, Argentina, as of November 0, 1988.

uth Killough, El Salvador, as of October 5, 1988.

raig and Evelyn Mullins, Italy, as of ovember 30, 1988.

enise Stanley, Honduras, as of July 31, 988.

atherine Theil, El Salvador, as of October 5, 1988.

atherine Ward, Turkey, as of November 0, 1988.

OMPLETION OF TERMINAL LEAVE

. Civilla Franko, Japan, as of September 0, 1988.

MERITUS RECORD

erbert J. Beecken, forty-one years of ervice in China and Japan.

rthur and Delores Von Gruenigen, irty-two years of service in India and lexico.

OLL OF HONOR

enrick and Marion Baker, as of May 1, 988.

iko and Anthony Carter, as of June 1, 988.

arbara Mensendiek, as of August 1, 988.

ustav H. Kuether, as of June 25, 1988.

leill Richards, as of June 1, 1988.

OSSES TO THE FAMILY

ynda G. Blake, missionary to Turkey 1928-1972), died in Auburndale, MA, ebruary 9, 1989, at the age of 82.

Turkey was home to Lynda Blake for nost of her life. She was born in Berlin vhile her parents were on leave from their vork in Istanbul, but she moved to Turkey vhen she was a year old. She was educated in Turkey at Constantinople College and in the U.S. at Wellesley College B.A.), Pacific School of Religion (M.A,), and Boston University (M.A. and Ed.M.). From 939 to 1971 Lynda and her husband Everett served the Near East Mission and, n particular, the Izmir Collegiate Institute n Izmir. For 28 of those years, Lynda was principal of the school. Those years were ones of rapid growth for the new Turkish epublic, and Lynda guided the school to become a leading contributor to that growth. Her greatest heritage are the graduates vho have become leaders in over 30 different professions and vocations in Turkey.

Lynda's adminstrative skill, always with a creative flair, included her personal concern for every member of the school's staff, student body, and their families. Her expertise in the Turkish language brought a welcome in government offices in Izmir and in Ankara and opened the way for background discussions on laws or permits. It also symbolized her oneness with the Turkish people in their homes or in larger community enterprises. When she retired, the mayor, the governor, representatives from the Ministry of Education, and the American consul all joined alumnae, parents, and community supporters at the farewell dinner held in the Blakes' honor.

When Lynda returned to Auburndale to live, she continued her active life within the church, serving the Massachusetts Conference as Mission Education consultant. She received an honorary degree from Doane College, and was invited to return to Izmir for the School's Centennial celebration, when the auditorium was named in her honor. She was invited by the alumnae to return once again last spring. In June 1987, the Newton (MA) Human Rights Commission honored the Blakes for their outstanding contribution to human rights.

Lynda wrote in a recent letter, after her illness was diagnosed, that she was ready to face this next adventure. This she did with courage, confidence, and her typical thoroughness.

Lynda was the daughter of the late Executive Vice President of the American Board, Fred Field Goodsell, and Lulu Service Goodsell. She is survived by her husband Everett C. Blake and by a daughter and a son.

Esther T. McAllester, missionary to Angola (1925-1931), died May 20, 1980.

Allen E. McAllester, missionary to Angola (1923-1931), died September 29, 1988.

Margaret Thomas, missionary to India (1928-1970), died in Claremont, CA, February 10, 1989, at the age of 83.

Margaret (Peggy) Thomas first went to India with her husband George Ross Thomas in November, 1928. Her previous experience in education for the blind at the Perkins Institute for the Blind in Boston, MA, prepared her for her work with the Dadar School for the Blind which was part of the Marathi Mission. She served as Superintendent of the Dadar School for fifteen years. During the entire 39 years she spent as a missionary in and around Bombay, Peggy served graciously as hostess to Mission and American Board personnel, on committees and the Managing Board of the Bombay YWCA, and on Marathi Mission committees. She served with the Bombay Blind Relief Association and was its vice president for one year. She also served for a year as acting principal of the Hume High School. She served in a number of posts for the Marathi, Madura, and Ceylon Missions, including associate treasurer and corresponding secretary. Among her many other activities, she was also statistician for the Marathi Mission and adviser to the Crafts Sales Center of the Nagpada Neighborhood House. During the last half of 1961, the Thomases were released by the Mission to help organize the Third Assembly of the World Council of Churches, working with National Christian Council of Churches. As their final assignment the Thomases served as missionaries-at-large, maintaining a liaison relationship between the Board and the work in India and Ceylon (Sri Lanka).

Peggy received her BA degree from Mt. Holyoke College in 1926 and took courses at Oberlin College Graduate School of Theology in the early 1950s. She also received special training in the education of the blind.

Peggy is survived by two daughters, a son, and two brothers.

GIFTS RECEIVED IN THE MEMORY OF

Frank Cary
Dr. and Mrs. Frederick Shepard

Rosamond Bates Cary
Dr. and Mrs. Frederick Shepard

Hale Cook
Peter Gross

Mary Frances Cressman
Frances R. Gerhart

Frances W. Davis
John Lord Davis

Anna Dederer
Mr. and Mrs. Theodore F. Cathey

Rusty Goodrich
Anne S. Goodrich

Mrs. Chi Hsiao
Ching-fen Hsiao

Raymond C. Kuhlenschmidt
Sally L. Kuhlenschmidt

Mabel S. Reed
Mary R. Davidson

Ben P. Robertson
Mr. and Mrs. David G. Hassler

Lorrin A. Shepard
Dr. and Mrs. Frederick Shepard

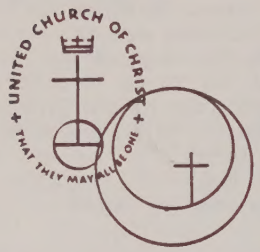
Virginia M. Shepard
Dr. and Mrs. Frederick Shepard

Gurbachan Singh
Lowell United Church of Christ, Canton, Ohio

Elizabeth C. Thelin
Howard and Kathryn Loitwood
Ella Mertes
Vivian Reichenbach
Gene, Veda, and Fay Float
Eileen Worth

Mrs. Edward S. Treat
The Rev. and Mrs. Max H. Webster

United Church Board
for World Ministries
475 Riverside Drive
New York, NY 10115



Travel Seminars to Central America, China, Indonesia; Workcamp in Ghana

Former missionary **Paul H.Streich** will lead a tour to **Ecuador**, June 19-28. For information contact the Rev. Paul Streich, R.D. 4285, Fleetwood, PA 19522 (215/944-8773).

Tour **China** with **David and Virginia Stowe** in September 1989. Dr. Stowe is the former Executive Vice President of the UCBWM and a former missionary to China. The 23-day tour will include China's most important urban centers, historic sites, and scenic attractions, in widely varied regions. Visits will be made to rural communities, and to educational, medical and especially church and other religious institutions. Cost: $3,750 from the West Coast, inclusive of all expenses. For details contact United Church Tours, 211 East Welbourne Ave., Winter Park, FL 32789 (800-257-6776).

The **Disciples of Christ** and **Witness for Peace** are sponsoring a peace tour to **Nicaragua** and **Guatamala**, April 8-23. Contact Tom Montgomery, 5751 Woodlawn #307, Chicago, IL 60637 (312-363-8142). For information about other Witness for Peace tours, contact the Delegations Office, Short Term Program, PO Box 567, Durham, NC 27702 (919-688-5049).

The **Maine Conference**, UCC, is sponsoring a tour to **Honduras, El Salvador and Nicaragua** in September 1989. For details contact the Rev. John Fillmore-Patrick, Congregational Church in Cumberland, PO Box 247, Cumberland Center, ME 04021 (207-829-3419).

The **Center for Global Eduacation at Ausburg College** in Minneapolis, MN, plans and coordinates travel seminars to Mexico, Central America, the Caribbean, the Philippines and the Middle East. Particpants meet with a wide range of representatives in government, business, church, and grass-roots communities. For information contact Center for Global Education, Augsburg College, 731-21st Ave. S., Minneapolis, MN 55454 (612-330-1159).

The **Disciples of Christ** and the **UCBWM** will jointly sponsor a study tour to Indonesia, August 5-31, 1989. The trip will include visits to church-related programs and discussion with church leaders about Indonesia and the role of the church. For details contact the Joint Southern Asia Office, 475 Riverside Drive, 16th floor, New York, NY 10115.

The **American Waldensian Society** is sponsoring a tour to **Italy**, June 19-July 6, in celebration of the 300th anniversary of the 1689 "return" of exiled Waldensians (the oldest continuing Protestant Church) to promote the Reformation values of freedom and democracy in Italy. Cost: $2,498, includes airfare from New York and accommodations. For details contact the American Waldensian Society, c/o Travel Time, Inc., 1000 South Main Street, Laurinburg, NC 28352.

Among their many exchange opportunities, **International Christian Youth Exchange** is offering a month-long workcamp in **Ghana** for persons 18-35. Questions concerning ICYE may be addressed to Carl Bade, UCBHM, 132 West 31st Street, New York, NY 10001 (212-239-8700), or ICYE, 134 West 26th Street, New York, NY 10001 (212-206-7307).

Church Women Struggle

continued from page 3

traditional clothing, the older women instructing the younger in the details of the beautiful raiment which their history as a people includes. And it's not just for show; younger women have slowly begun to experiment with wearing clothes that many once considered "old-fashioned."

The recovery of heritage includes language as well. As the younger women hear their elders speaking the Quechua language in church meetings, they are brought home to a cultural past from which they have been separated by the decades of cultural destruction which accompanied European and North American colonialism.

But when the embroidery is set aside and the Bible opened, the women, young and old together, continue to examine and analyze their personal and communal life. In that discussion, they have decided that one belief common to both modern and many ancient societies—that violence against women is acceptable—is no longer going to be hallowed in Llano Grande.

The Rev. Paul Jeffrey, United Methodist pastor on the staff of CEPAD, the Evangelical Committee on Aid to Development, in Nicaragua